

# FALSAFIC WORLDVIEW OF THE KAZAKH COMMUNITY

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## ABSTRACT

This article examines the issues of the emergence and development of Kazakh philosophy, the ideological views of the Kazakh community and the traditions of national thinking. Kazakh philosophy and the national outlook of the Kazakh people is one of the most important components of the country's history. It reflects the process of scientific cognition and the ideological search of the people, the rich history and identity of national thinking. From this point of view, the article stated that Kazakh philosophy is a great basis and methodological tool for a comprehensive understanding of the history of our people. Therefore, the inability to comprehend the history, political ideology, art, literature, moral principles, religiosity, etc. of Kazakh science without studying and studying it became the subject of the article.

Kazakh philosophy, closely connected with the national liberation movement of the people, is distinguished not only by its scientific value, but also by its high civic qualities, direct search for ways to achieve social justice, and fruitful achievements. Kazakh philosophy is an expression of the spiritual and cultural independence of the country and the spiritual support of the internal unity of the Kazakh community. It is also known that it is an integral part of the world philosophy that has developed over the centuries in the history of mankind. The study of the philosophical and public opinion of the Kazakh people began from the beginning of the XX century.

**Key words:** Kazakh Philosophy, Falsafa, Myth, Religion, World-view, National Thinking, Folk Philosophy.

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## Қазақ қауымының фәлсафалық дүниетанымы

**Аңдатпа.** Бұл мақалада қазақ философиясының пайда болуы және даму тарихы, қазақ қауымының дүниетанымдық көзқарастары және ұлттық ойлау дәстүрі мәселесі қарастырылды. Қазақ философиясы мен қазақ халқының ұлттық дүниетанымы ел тарихының ең маңызды құрамдас бөліктерінің бірі. Онда ғылыми таным процесі мен халықтың идеялық ізденістері, бай тарихы мен ұлттық ойлау айшықтары көрініс тапқан. Осы тұрғыдан мақалада, қазақ философиясы халқымыздың тарихын жан-жақты түсіну үшін үлкен негіз және методологиялық құрал екендігі сөз болды. Сондықтан оны зерттеп, үйренбейінше қазақ ғылымының тарихын, саяси идеологиясын, өнерін, әдебиетін, адамгершілік қағидаларын, діндарлығын және т.б. пайымдау мүмкін еместігі мақаланың зерттеу нысанына айналды.

Халықтың ұлт-азаттық қозғалысымен тығыз қоян-қолтықтасқан қазақ философиясы ғылыми құндылығымен қатар, жоғары азаматтық қасиетімен, әлеуметтік әділеттілікке жету жолдарын тікелей іздеуге атсалысқандығымен, өзінің жемісті жетістіктерімен ерекшеленеді. Қазақ философиясы еліміздің рухани-мәдени тәуелсіздігінің көрінісі және қазақ қауымының ішкі бірлігінің рухани тірегі болып табылады. Ол адамзат тарихында ғасырлар бойы қалыптасқан әлемдік философияның ажырамас құрамдас бөлігі екені де белгілі. Қазақ халқының философиялық-қоғамдық ой пікірлерін зерттеу XX ғасырдың басынан қолға алына бастады.

**Түйін сөздер:** қазақ философиясы, фәлсафа, миф, дін, дүниетаным, ұлттық ойлау, халықтық философия.

### Философская мировоззрение казахской общины

**Аннотация.** В данной статье рассмотрены вопросы возникновения и развития казахской философии, мировоззренческие взгляды казахской общины и традиции национального мышления. Казахская философия и национальное мировоззрение казахского народа — одна из важнейших составляющих истории страны. В нем отражены процесс научного познания и идейные поиски народа, богатая история и самобытность национального мышления. С этой точки зрения в статье говорилось, что казахская философия является большой основой и методологическим инструментом для всестороннего понимания истории нашего народа. Поэтому невозможность осмыслить историю, политическую идеологию, искусство, литературу, нравственные принципы, религиозность и т.д. казахской науки без ее изучения и изучения стала предметом изучения статьи.

Казахская философия, тесно связанная с национально-освободительным движением народа, отличается не только научной ценностью, но и высокими гражданскими качествами, непосредственным поиском путей достижения социальной справедливости, плодотворными достижениями. Казахская философия является выражением духовно-культурной независимости страны и духовной опорой внутреннего единства казахской общины. Также известно, что он является неотъемлемой составляющей мировой философии, сложившейся на протяжении веков в истории человечества. Изучение философско-общественного мнения казахского народа началось с начала XX века.

**Ключевые слова:** казахская философия, философия, миф, религия, мировоззрение, национальное мышление, народная философия.

#### Introduction

It is known that every nation in the world has its own mentality of thinking. However, as a result of the conflict of civilizations that has occurred in history over time, the culture of thinking of many peoples, the traditions of national thinking have undergone changes and in some cases were in crisis. Due to the great conservative ideology and political tension, the identity of the nation has disappeared.

Including in our Kazakh society, there are many shocks in the depths of centuries. There is another reason why the traditions of thinking of the Kazakh nation have undergone many changes in the waves of history and are almost doomed as a society. In particular, due to the Marxist-Leninist ideology under the Soviet government, the national culture of being and thinking was undermined, and the Kazakh community broke with its traditions. Having lost religion, the understanding of God also began to disappear. For this reason, the Kazakhs have moved away from their long-standing customs and refrained from customs. After all, the traditions and artistic culture of the Kazakh community were in direct contact with religion. The worldview of the Kazakh people, who managed to com-

bine the national mentality with Islam, was a religion. However, the pace of atheistic provocation and false ideology has not spared this either. Religion was opium, and religious topics were completely restricted.

These unrest affected both education and science. Both in the Soviet period and in modern Russian science, many distortions occurred. As for this from the point of view of philosophy based on the culture of thinking. The problem is related to the concept. Philosophy is not mentioned in the Kazakh worldview or in the traditions of national thinking. Because philosophy is completely unrelated to religion, which was mentioned above. There is no place for religion in philosophy. It does not consider religion as knowledge. In this context, philosophy is a Western-style way of thinking. That is, a tradition of thinking based on a Christian worldview. However, unfortunately, now this concept is not recognized in society. Therefore, the concept of philosophy is alien to the Kazakh culture of thinking. The Kazakhs have a falsafa. There is a tradition of falsafic thinking. In falsafa, on the contrary, all philosophical ideas and categories developed on the basis of Islamic conditions and Muslim worldview. This is a separate topic in itself...

The interaction between Islamic teach-

ings and Turkic cultural heritage forms the foundation of the Kazakh community's philosophical perspective. This worldview was shaped in large part by the synthesis of classical Islamic philosophy with the ethical and spiritual requirements of nomadic civilizations by thinkers like Ahmad Yasawi and Al-Farabi. Their writings placed a strong emphasis on moral principles that are still essential to the Kazakh viewpoint, such as justice, wisdom, and togetherness. Furthermore, the oral traditions of Kazakh culture - such as zhyrau compositions, proverbs, and epic poetry - were important means of communicating existential and philosophical ideas. In-depth discussions of life, death, and the relationship between humans and environment were covered in works like the epic Korkyt Ata.

The Kazakh worldview has always been based on religion. Islam, which spread over the area throughout the Turkic-Islamic era, blended well with pre-Islamic practices such as Tengriism and shamanism. This combination produced a distinctive philosophical perspective that emphasized spiritual fulfillment and collective responsibility while viewing the divine as present in the natural world. The concept that moral conduct and peace with others are manifestations of deeper metaphysical truths is reflected in Kazakh philosophy, which frequently incorporates spirituality into everyday life. The Kazakh people's worldview was significantly impacted by their nomadic way of life. Since the nomadic way of life saw humans as a part of nature rather than its conqueror, harmony with nature was a major concept. Tengriism, in which the sky (Tengri) is regarded as a divine force directing human existence, is an example of this. The wide steppes, which stand for freedom, influenced Kazakh ideas of individuality and liberty, which were balanced within a robust social structure.

In addition, Kazakh philosophy places a strong emphasis on moral and practical values that guide both private and public life. In the old clan-based governance system, leaders, or biys, served as both judges and philosophers, symbolizing the fundamental values of justice and equality. In addition, Kazakh folklore and ancient sayings reflect the moral foundation of Kazakh culture, which

was based on respect for elders, personal honor, and caring for younger generations. Through contact with nearby philosophical traditions, the Kazakh worldview evolved. Kazakh concepts were supplemented by Islamic thinking from Central Asia and Persia, particularly in the areas of metaphysics and ethics. Marxist-Leninist philosophy, which was established during the Soviet era, attempted to substitute materialist and collectivist ideals with traditional Kazakh values. As Kazakh society battled to maintain its identity in the face of outside ideological pressures, this led to philosophical conflicts.

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The integration of existence and identity, where individual and collective harmony are intricately entwined, is one of the central ideas in Kazakh philosophy. Social relationships are shaped by moral behavior, which is dictated by values like justice (adaldyk), honor (ar), and respect (uzat). In addition, Kazakh philosophy places a strong emphasis on integrating traditional knowledge with modern concepts, learning from the past while adjusting to current difficulties. In addition to reflecting the history and identity of the Kazakh people, this rich philosophical heritage provides insightful guidance on how to handle current and upcoming world issues.

### **Methodology**

The uniqueness and specificity of the study of Kazakh philosophy lies in the consideration of the national type of philosophical study in a holistic form and the most comprehensive study of the formation of Turkic and Kazakh philosophy. The idea of searching for a national type of philosophical study is realized through research using reconstructive and hermeneutic approaches, a comparison of Turkic-Islamic and Kazakh spiritual teachings opens up opportunities for a new look at the ethical views of Kazakh thinkers. For modern Kazakhstan, in the transition to a new stage of its development, the above is important, since the problem of internal, spiritual self-determination of the nation is moving forward already in the historical period when it embarked on the path of modern industrial and innovative development. Therefore, the results of the study can be effectively used in various fields of humanities and public practice and for the most harmonious strengthening of interethnic and interreligious relations, interfaith relations in Kazakh society.

By identifying methodological, historical and philosophical foundations, it is possible to form a general conceptual orientation of the study. A modern acute problem is the study of the history of the formation and development of the philosophical thought of the Kazakh people and the definition of its new scientific and theoretical foundations. All Turkic-speaking peoples are experiencing similar scientific problem situations at the present stage. Of course, it is known that others do not perform scientific tasks concerning our own spiritual values. In addition, we should choose only those from our attitude to the traditional world that correspond to a deeper humanistic understanding of the modern world. It is necessary to conduct a systematic hermeneutic and comparative philosophical analysis of our ancient spiritual and cultural heritage. In the course of writing the article, the works of our domestic scientists were used: M. Orynbekov, A. Kasabekov, G. Yesim, Zh. Altaev.

### **Main part**

*Ideological foundations of the Kazakh community.* In turn, the philosophy of the Kazakh nation is a natural part of another world folk philosophy. The main meaning of the concept of Kazakh philosophy is the philosophy of the Kazakh nation. There are two different opinions on this issue. The first of them is philosophy, natural sciences, which means that there is no national philosophy. The second opinion, in any case, is determined by the national (linguistic) specifics of philosophy» [1, p. 182]. The national philosophy of the Kazakh community originates from time immemorial and, despite some difficulties that took place in its history, had a special impact on the spiritual development of the Kazakh people, on the growth of the traditional culture of thinking. The historical roots of Kazakh philosophy lie mainly in Eastern philosophy, including Arab-Muslim philosophy. It is known that in the story, at the junction of civilizations, the dispute arose mainly between Western and Eastern culture and philosophy. Representatives of Western philosophy adhered to the one-sided principle of Eastern culture. This was said by M. Orynbekov: «a distinctive feature of the history of the former world philosophy from modern problems is that at that time Eurocentrism prevailed in the West. He exaggerated the Western solution too much so that Eastern philosophy could not get its assessment at all. Similarly, Eastern culture throughout the entire period had only the same philosophy. Accordingly, they were irrationalism, idealism and pessimism» [2, p.125]. Of course, we cannot say that this is a true statement. Because philosophy, culture and civilization developed in the East not in one direction, but in each direction. This development was also a prerequisite for the rapid development of Eastern values, education and science and, in turn, proved that the East is also an independent civilization with its own history and traditional culture of thinking. Kazakh philosophy, consisting mainly of the traditions of Oriental thinking, is also a science today, rich in the peculiarities of its historical development and national philosophical ideas.

The premise of the emergence of Kazakh philosophy is based on the Kazakh nation-

al worldview. "There is no people without a worldview, the people itself is a reflection, proof and reality of the ideological consolidation of people. The question is whether the worldview of this people has become the subject of philosophy or not, at what level and in what ways it has been implemented, if so?". Considering the Kazakh philosophy, we should pay attention to this question. Accordingly, as a natural and historical path of national, folk worldview, the above question should be considered in connection with the word, oratory of the Kazakh people.

They are especially often found in psalms and epics, legends and fairy tales. We know that the main source of folklore is myth. Myth, in turn, is the oldest and most widespread form of philosophical and religious thought. According to the myth: «the existence of man, the time of his existence unfold eternally, in the world space, plastically, sometimes in a classified sense; the names of God, Allah were considered a kind of divine power, and the rituals corresponding to the worship of them themselves were generalized in a ritual context; the systematic content and essence of day and night are constantly repeated. In addition, the space of being was a sign capable of protecting life, being a help for the soul and body of a person. Such a ritual consciousness was able to find its own analysis and support in religion» [3, p.233]. This is how the original worldviews of the Kazakh community developed.

In general, Kazakh mythology, the source of the Kazakh folk mythological heritage is considered in the Turkic worldview. Despite the fact that there is a systematic research work on the mythology of the ancient Turkic world, its axiological and cultural side has not been fully studied. «Mythological fairy tales, tales about zoos, realistic fairy tales had a special influence on the emergence of Kazakh philosophy and worldview. They originated in ancient times, when man did not fully assimilate the secrets of nature. The ideological specificity of the widespread legends and fairy tales of the Kazakh community is that they always put a person in the first place» [4, p.25].

The ancient Kazakh worldview developed mainly in a multi-vector way and made up the spiritual heritage of the multifactor. Nevertheless, it is worth noting that this multi-vec-

tor system is in its infancy, assessing it as a spiritual and historical turn that takes place at different rates at some levels. The reason for this is that we immediately consider Kazakh philosophy as a model of national consciousness or national history. Therefore, when it comes to the development of the thinking field of the Kazakh people, their educational activities are not considered from a historical point of view, but acquire social significance.

The main features of the Kazakh folk philosophy A. Nysanbayev and T. Abzhanov systematize as follows: «1. the origin of the nomadic form of life; 2. the most fundamental in Kazakh philosophy was the problem of man; 3. Human life was considered in the world of space and time of the Great Native land; 4. social contradictions in the ancient nomadic people manifested less often, propagandizes the concept of justice built on equality; 5. considers it a duty to put honor above career and wealth and puts satisfaction with humanity in the first place; 6. more attention was paid to the interests of the country than to the interests of identity; 7. prefers to consider heroism and Heroism a great virtue; 8. considers everyday life a joy, a wedding 10. respectful attitude to elders, friendly attitude to the younger, respectful attitude to parents as the basic rule decency» [5, p.13].

It follows from this that, firstly, the specificity of the Kazakh worldview and philosophy is that it has nothing to do with domination over the world, over nature, over oneself. Again, he has become an integral part of this nature. If we take into account that the Kazakh community in ancient times adhered to a nomadic culture, then the Kazakhs had an understanding of the mysteries of nature and the existence of the world. Secondly, national values occupy a special place in the ancient Kazakh culture and traditions. Kazakh philosophy is based on such qualities as humanity, conscience, faith, honor, humanity, heroism, freedom. Thanks to such qualities and worldview, the Kazakh «identity» was formed. «Being itself (identity) means one of the driving forces of history, the vital core of culture, the cultural core of science, the progressive principle of the development of society».

And the concept of specificity, which is close to this concept, is applied in accordance with traditions, spiritual heritage and

behavior of people and shows special activity in determining the peculiar qualitative specifics of society. Thus, Kazakhs are formed and developed from such goals as being, Being a person and remaining a country, customs that connect the consciousness of a generation with their native land, and tasks that consider national traditions the main value. The Kazakh people are a historically formed nation, a people with a high cultural and social status, who have long lived in their vast area, on the land of Kazakhstan. This folk creature animates the Kazakh image. Therefore, a distinctive feature of Kazakh philosophy from the philosophy of the peoples of the world is the high position of the above-mentioned national spiritual values.

Despite the fact that the ideological origins and social orientation of the Kazakh worldview were permeated by Eastern civilization and culture, the cultural and historical continuation of the spiritual development of the people is systemic and not fully definable. Considering that civilization existed in the East before the West, its historical state and influence on the Kazakh worldview are ignored.

*The ideological beginning and the history of the development of Kazakh philosophy.* The history of Kazakh philosophy is one of the most important components of the history of the people. It reflects the process of scientific knowledge and the ideological search of the people, rich tarikh and the originality of national thinking. Kazakh philosophy is a great foundation and methodological tool for a comprehensive understanding of the history of our people. It is closely related to other forms of social consciousness. Therefore, if it is systematically studied and comprehended, it is possible to understand the history, political ideology, art, literature, moral principles, religiosity of Kazakh science. The Kazakh philosophy associated with the national liberation movement of the people is distinguished not only by its scientific value, but also by its high civic qualities, contribution to the search for directions for achieving social justice and fruitful achievements.

In the history of the development of Kazakh philosophy, there are features that differ from the philosophy of other peoples. They are based on the results of the social development of the Kazakh people. Russian

history does not belong to the classical model of social development. Because it developed from primitive communal construction directly to feudalism, and from it, in turn, to capitalism, and not according to socialism. It follows from this that, as is now known, this was a historical mistake. The totalitarian system, which literally retreated in the process of human development, plunged the traditions of philosophical thinking into the abyss. Feudal relations dominated the Kazakh land for several centuries. Although the development of capitalism developed somewhat at the beginning of the XX century, criticism stopped. Such social features will necessarily affect the formation of all public consciousnesses, including philosophical ones. Kazakh philosophy is the main part of the cultural achievements of the Kazakh people, as well as a legitimate continuation. Kazakh culture in different periods of history had some connection with the culture of the main countries, receiving indirect or direct energy from them. The influence from the outside left its contribution to the internal interests of the Kazakh culture, its historical necessity, in what issues it needs. That is why these features offered Kazakh philosophical thinking its own national tradition and direction.

In general, the question of where to start the history of Kazakh philosophy remains very controversial. The famous scientist, Professor A. Kasabek in his work «historical and philosophical cognition» conducts a methodological analysis of Kazakh philosophy: «philosophy of the Middle Ages, philosophy of the Khanate, philosophy of the butting era, philosophy of the twentieth century» [6, p.16]. Professor S. Nurmuratov in his article «the state and trends in the development of Kazakh philosophy» quotes: «Kazakh philosophical thinking has a centuries-old history. It consists of large periods known for their distinctive characteristics, such as:

- the Turkic period of awareness of being. Before the XV century;
- worldview under the Kazakh Khanate. XV-XVIII centuries;
- philosophical views of Kazakh enlighteners. XIX century;
- The worldview of the Kazakh intelligentsia of the early XX century;
- modern professional Kazakh philoso-

phy. From the middle of the XX century to the present day.

M. Orynbekov in his work «spiritual consolidation of the Kazakhs» traces the desire of the ancient Kazakhs or tribes, who are the spiritual heirs of the Kazakhs, to trace the roots of our modern worldview concepts, up to the traditional customs and worldviews of tribal unions.

Analyzing the above stages, we do not know an unambiguous answer to the question at what time the Kazakh philosophy began to form. Each stage is different. The famous scientist, abaiologist, Professor Garifolla Esim ustaz connects the history of Kazakh philosophy with the creation of Kazakh history, Kazakh ethnos, Kazakh state. «In the XV century, Kazakh tribes led by Kerey and Zhanibek sultans separated from the Ak Horde and under the banner of the Kazakh Khanate on the site of Kozybasy along the Shu. Since then, the concept of «Kazakh country» has been formed, according to which the country consciousness has also been formed,» says Garifolla Yesim in his writings. That is, after the formation of the country consciousness, accordingly, our worldview went into a new direction. National values began to be sorted, enriched with new content, acquire a distinctive and specific character. Now we have moved from the imperial thinking of the times of the ancient Turks and even later of the Golden Horde to our own national thinking.

Thus, the Kazakh community rose to the stage of history in the XV century. In this context, Garifolla Yesim believes that Kazakh philosophy should begin from this period. He argues that Kazakh philosophy should begin with the existential creativity of Asan grief kaigy and ideological problems in the works of Muhammad Haidar.

Based on the above historical data, we can say that the features of the historical development of Kazakh philosophy, the ideological source of the beginning of our national philosophy is the legendary Scythian Anacharsis, according to Plato, one of the seven great Greek scientists who lived in the VII century BC from the sacred Kazakh steppes, and then in the XI-XIII centuries. In the noble heritage, philosophical worldview of great philosophers-scientists, such as

Al-Farabi, Jusup Balasagun, Ahmet Yassawi, Mahmoud Kashgari, Ahmet Iugineki, Suleiman Bakirgani, who lived in the period from XV to XVIII centuries. the development of philosophical thought of the second half of the XIX century, in the philosophical thought of the enlighteners.

Kazakh reality is characterized by wisdom in a non-philosophical form. That is why, through these great scientists, through their rich heritage, which they passed on to subsequent generations, to invest in laying the cornerstone of Kazakh philosophy, to develop it through scientific research. From this point of view, these thinkers, poets and zhyraus – they all expressed the idea of the objective phenomena of the time in which they lived, created the structure of the socio-political, cultural and, ultimately, philosophical system of thinking of the Kazakh people at different levels, but in general within the framework of the trend towards half-development.

### **Conclusion**

The study of the philosophical and public opinion of the Kazakh people began from the beginning of the XX century. But in these studies, the superficial and superficial approach prevailed. And in the works written from the point of view of Marxist-Leninist methodology, a special place was given to class reductionism and the party principle. In the end, they led to the distortion of the history of philosophy for ideological purposes. And this direction has had a negative impact on the development of science. The period of domination of socialist consciousness in the traditional Kazakh society, which was under the ideological influence of a foreign country, separated the people from cultural identity. This led to the formation of false ideals and stereotypes alien to the inner superficial world.

The growth of consciousness of the population, the collapse of the totalitarian empire, the creation of young independent states, new forms of philosophical thinking contribute in many ways to a deep and meaningful disclosure of the integrity and characteristics of humanity, the differences of friendship and disunity, the historical realities of the inseparable directions of the destinies of peoples.

In this sense, we must show the world community the deep and profound philosophical thoughts of the Kazakh people, their true nature and characteristic culture. On the way to realizing this goal, it is necessary to take a critical attitude to many long-established, contradictory concepts and principles, and propose a path of new methodological solutions.

Kazakh philosophy has not yet entered the philosophical system of the peoples of the world. The reason is that philosophical knowledge about the national wise thoughts of the people, about wise people, has not been formed fundamentally and thoroughly. The ontological content of wisdom has not turned into knowledge. Now this drawback disappears. Ignorance of Kazakh philosophy as knowledge becomes for every intellectual a disadvantage in his knowledge. After all, the philosophy of the nation was the main channel of its spiritual world. For this reason, Kazakhs have a philosophy or not, this is not a scientific question, but a question concerning human culture. Every nation has its own rule of thinking and its own philosophy. The question is, how can we first recognize it, how can we become an object of science, in other words, how can we first determine who we are and show others, that's the problem.

Understanding your being is a very necessary position for our integrity, our independence. First of all, it is the ancient history of the philosophy of the Kazakh people, various stages of formation and ethno-cultural trends. These questions were selected by representatives of each specialist in their own way, sometimes with interruptions. Kazakh philosophy has a broad, theoretically unexplored character, natural-historical character, socio-psychological significance, artistic and philosophical level as a special trend, ideological aspect. From this point of view, it is not difficult to understand that Kazakh philosophy is a mature level of the philosophy of the Kazakh people, a later mature stage. Kazakh philosophy is an expression of the spiritual and cultural independence of the country and the spiritual support of the internal unity of the Kazakh community.

It is also known that it is an integral part of the world philosophy that has developed over the centuries in the history of mankind. Everyone knows that until yesterday, all issues

related to this topic were under close supervision. Because those who adhered to socialism were concentrated around only one communist idea, denying all concepts in a different sense that did not correspond to it, thought the same for all people. It is even true that the society, which has moved to the actions of researchers dealing with this topic, hastened to give superficial assessments of what they call "raising the flag of nationalism."

Because of this ideological nebula, it is known how many years the works of thinkers who brought their wise statements in various spiritual depths to the masses were carried out on the stage of history, without receiving wide dissemination in society and without receiving their assessments in the form of scientific research. The study of the problems of the past of Kazakh culture, its deep spiritual folds and realities, contradictions and prospects of the modern cultural situation stands out for its relevance and poses the most important tasks to the national philosophical science. If the University philosophy of the professional form dominates in the West, then the national outlook of the Kazakhs dominates in the traditional forms of artistic and religious texts, in the works of poets, Chechens, educators.

This puts on the agenda the question of the future of Kazakh philology, which is currently free from Eurocentric thinking. It is obvious that it is necessary to restore the rich competitive Kazakh culture, deepen its ideological basis and methodological tool, as for a comprehensive understanding of the true history of the people. Of course, the only thing known about the philosophical thought of the Kazakh people is that since our country gained independence, many works in Kazakh and Russian have been studied and published in full. Kazakh philosophy is the philosophy of life, development, unification and prosperity of the Kazakh people. The approach to the history of philosophical thinking should not be one-sided, it is advantageous that it be formed from dialogue, the relationship of various orientations and concepts. Only then does the desire of the younger generation for creativity increase, thoughts arise about worldview systems and the value world of historical figures.



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